

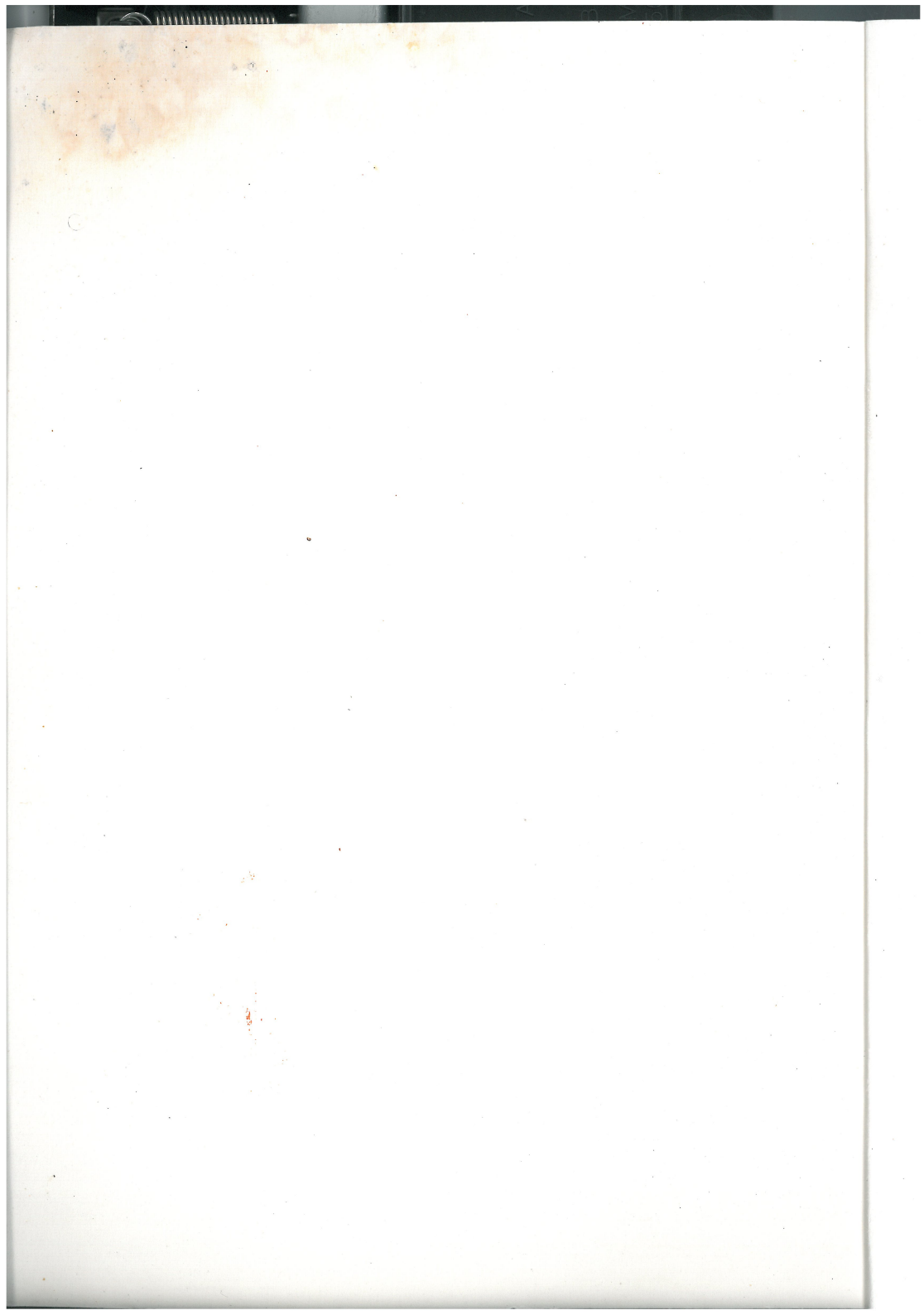
**NATIONAL COUNCIL OF CHURCHES
SECRETARIES MEETING**

BERGENGREN HOUSE, SUVA, FIJI

17 - 26 APRIL, 1985



PACIFIC CONFERENCE OF CHURCHES



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17 - 26 APRIL, 1985.

ORGANISED BY: PACIFIC CONFERENCE OF CHURCHES

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17 - 26 APRIL 1985 - SUVA - FIJI

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FOREWORD

The meeting of Secretaries of National Council of Churches was held at Bergengren House, Pender Street, Suva, Fiji from 17th to 26th April 1985.

It was the first of its kind, and unique in some ways from other regional meetings the Pacific Conference of Churches has organised in that, it provided an opportunity for the NCC's secretaries to meet, and that for the first time the youth and women representatives from the different islands churches, Youth and Women organisations were invited to participate. Church secretaries from areas where there are no NCC's existing were also invited to attend.

The purpose of the meeting was to share common concerns and problems the NCCs are facing, and to explore ways in which the NCCs could strengthen their structure and participation in the ecumenical movement and regional cooperation; also, to consider ways in which the youth and women could participate meaningfully in the life and activities of the NCCs, and to discuss the role of NCCs in the light of the new structure of the PCC.

Devotions and Bible studies during the meeting were led and conducted in turn by the different islands churches delegates. The Opening and Closing Worship and traditional welcome were arranged by the PCC staff in consultation with the Pacific Theological College, the Fiji Council of Churches and Lotu Pasifika Productions. On Sunday 21st April participants attended local church services in and around the town of Suva.

On Tuesday night 23rd April, participants

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were invited to attend a Dedication Service held at Samabula East Church to bless the establishment of the Fellowship of the Least Coin in Fiji; and on Wednesday night 24th April, they were also invited to attend the Pacific Theological College community worship at the College Chapel and stayed afterwards for the reception that followed at the College dining room.

On Thursday evening 25th April a "Fijian Night" was organised by the church congregation of Namena village to farewell the participants. It was an occasion for the Chairman of the meeting to thank them and in particular their traditional chief for doing the catering and cooking for the participants during the Conference.

VOTE OF THANKS

A vote of thanks was given by the Chairman of the meeting, Rev. Puafitu to the following persons:

1. All participants including overseas consultants for the way they have helped him as Chairman in running the meeting, and for making valuable contributions.
2. Fr. Filip Fanchette for his contribution in particular when working on the resolutions towards the end of the meeting.
3. Anne Quehen for helping out with the French translation and interpretation throughout meeting.
4. PCC staff, Manager of LPP and the secretarial assistants who had worked hard in organising the meeting, typing papers, and in taking care of the needs of participants.

A word of thanks was expressed by the participants to:

1. Rev. Puafitu Faaalo acknowledging his leadership in chairing the meeting.
2. Mrs T. Yala for doing an excellent job as minutes secretary.

A. REPORTS PRESENTED

1. REPORT FROM THE PCC GENERAL SECRETARY

This is a brief report on how the PCC secretariat has functioned since the PCC Executive Committee decided on the restructure of PCC operation at its meeting in June 1982. It is now almost four years since the decision was taken. The copy of the statement issued by the PCC Standing Committee (see Appendix C) explains the underlying factors on why such a decision was made.

"The Pacific Conference of Churches is not closing down, it will still function with a small staff to help the churches share their resources and personnel to demonstrate their seriousness about Ecumenism and Regional Cooperation,"

so part of the statement said.

As a result, the PCC Secretariat was reduced into a small size, leaving the General Secretary, the Secretary for Finance and a typist at the head office.

The decision was later discussed at a full meeting of Church leaders held in Suva in January 1984, and a recommendation was submitted to the PCC Executive Committee asking for a review of the decision.

A review did happen. You will find the outcome of the work stated in Appendix D.

Up to now the two positions at the PCC Secretariat are still vacant, and I hope that we will

soon recruit suitable persons to fill them. Lotu Pasifika Productions, as a publishing arm of the PCC continues to operate and you will hear later a report on its activities.

Since the restructure, the PCC Secretariate has made use of the list of resource personnel that was drawn up in consultation with the churches (see list in Appendix E). We still need to establish a full list not only of persons' names but also of facilities that are available in the churches. This should serve as a machinery to carry on the work that used to be done by the former PCC programmes staff, and encourage the participation of churches in the ecumenical and regional programmes and concerns.

The churches at various meetings, and in particular at the PCC 1981 Assembly have expressed great concern on matters related to areas of social, economic, political and development interests, as well as issues pertaining to theological education and ecumenical relationships. It is so easy to come up with a list of resolutions, recommendations and proposals, but it is difficult to carry them out. I am not finding faults with anybody, but I would ask that the Churches, and Councils of Churches should once more reconsider their priorities taking into account what has been expressed and passed at ecumenical and regional meetings.

I would like to draw your attention to some of the areas of concern in which the PCC Secretariat had been engaged in doing:

1. Awareness raising on the Impact of Tourism, transnationals and nuclear.

Studies have been made and publications are still available with LPP. The publications are meant for use by the Churches. How many Churches and Councils have made use of these resource materials? Are there any planned activities built around them at a national and village level? The PCC Secretariat exists for the churches and expects to be of service to them.

I should mention, in particular, that the PCC has long been engaged in promoting the cause of peace and justice, and in supporting the struggle of the indigenous peoples for self-determination.

We have protested a number of times against the nuclear bomb testings that had taken place at Mururoa, and expressed solidarity and concern for the Kanaks in New Caledonia, the Aboriginal people in Australia, the Maoris in New Zealand, the indigenous people of Irian Jaya and East Timor and the Micronesians. The PCC as a regional institution, had spoken out loud on such issues, and the worldly authorities are probably getting tired of hearing its "representative" voice. They would respond more to the voice of the Churches and NCCs represented. But, are they doing anything? Perhaps, this is worth considering during this meeting as you discuss ways in which the NCCs address themselves to issues and concerns on a national, regional and global nature.

2. Organising and Conducting Seminars, Consultations and Workshops.

For anything to happen we normally depend on

the availability of persons to do the work, and money to get most of the work done. You know very well that travelling is very costly within the region. The PCC budget is still heavily funded by overseas donors. However, we want to show that the seminars, consultations and workshops belong to us. They are for us, and therefore the Churches should do all they can to exert extra effort by way of contributing towards the running costs and assisting in organising.

The PCC has planned for future workshops and consultations, and we sincerely hope that the Churches consider seriously ways in which they could contribute more by way of sharing of financial and personnel resources and facilities available.

3. Concern for Para-church groups/organisations and Sects

A number of these are operating in the Pacific. What relationships do the Churches have with them? As for the sects, have the churches and NCCs said anything about them?

The PCC Secretariat is seeking more information about such groups for the churches' information, and I would like to remind you again of the following recommendation made by the PCC Executive Committee at its meeting in January 1984;

"We further recommend that our member churches work with ecumenical agencies under the authority of their respective National Council of Churches."

So we would expect the Churches and NCCs to do a lot more than they are doing at the moment.

4. Regional representation.

The PCC has been asked to be represented at a number of meetings both within and outside the region. It was not easy to choose the right persons, especially when asked to send youth and women representatives. It would be helpful if this meeting could come up with some proposed guidelines on the selection procedure for the PCC Secretariat to follow, having in mind the representations needed for the end of the UN Decade for Women Conference, and other future meetings.

5. Communication

The Pacific area is a vast expanse of ocean, with the islands scattered far apart. Although the means of transport are improving, we need to recognise the fact that travelling is very expensive and organising regional programmes and activities is not easy. There should therefore be greater efforts by the Churches and NCCs to see how best they could assist and cooperate in running programmes at minimum costs, and work towards a better communication network.

In addition to what I have just said, I would ask you to read the report which I submitted to the PCC Executive Committee meeting held in W. Samoa last month. (see Appendix F)

In the report on page 2 and 3 you will find

the sub-heading:

- "(f) Planned Consultations and Workshops for the rest of the year."

There are a few changes and new additions to be made to the following:

- (ii) Marriage and Family Life Regional Seminar

The PCC Executive Committee resolved that instead of a regional seminar, it would be better to hold national ones, if the Churches and National Councils of Churches need such.

I would ask therefore that if your Churches and Councils need such seminars, please do not hesitate to let us know as soon as possible.

- (iii) Christian - Muslim Consultation is deferred to another date later in the year.

- (vi) Regional Tourism Workshop.

Date is still to be worked out but hopefully it could be held towards the end of the year.

New additions:

- National Youth and Women Workshops

These will be worked out by the women and youths in consultation with the Churches and NCCs (for 1985).

- Women and youth sub-regional meetings
before the PCC General Assembly
in 1986.
- the PCC General Assembly, 14th -
24th September 1986.

The PCC Secretariat looks forward to a better working relationship with the Churches and hopes that the PCC in the light of its restructure will continue to be of service to the Lord and to the Pacific communities.

2. REPORT FROM THE PCC SECRETARY FOR FINANCE

The Secretary for Finance reported that PCC budget is submitted 2 years in advance to WCC. In the past, criteria must be met specifically before funding agencies consider applications. PCC after voicing strongly against this system now receives unconditional funding. In the 1981 Assembly in Tonga, PCC suggested for churches to commit themselves to the budget paying for the General Secretary and Typist to run the PCC office with a view to the future in case overseas funding agencies cease their assistance. It was not approved. Contribution to PCC is not compulsory. PCC was established by vision of our forefathers. It is up to the members to continue the PCC. There is a mentality of receiving and never giving.

3. REPORT FROM THE MANAGER OF THE LOTU PASIFIKA PRODUCTIONS

LPP is the successor of PICEC. It was registe-

red as Lotu Pasifika Productions Ltd. in 1973. It is a publishing unit, not a printing one. From 1973 to 1980, many of the publishing items were coming from PCC.

In 1980, the LPP was still heavily dependent on outside help and aid. But it was then realised that LPP could be self-supporting if it tried to go for the publishing of educational programmes material.

It was also discovered that it was trying to serve too many islands at a time and the distances involved heavy transport costs. And therefore it had to rely for 80% of its budget on overseas funding agencies. Yet in 1980, the turnover increased from \$8,000 to \$125,000. There was a deep feeling that communication was vital and that a lot had still to be done by the Churches in this area. At one time, they had been the first to bring a printing machine to our islands, and they had to continue to take the lead in the quickly developing area of communication, especially in view of the actual trends: popularity of video - slow if not nil censorship - widespread phonographic materials - no Christian video available - no radio programmes appealing to young people, etc. A new vision was then brought into the LPP and practical steps have been taken ever since to better the quality of work, lessen the costs of running, and try to meet the actual need for Christian communication media.

4. REPORTS ON EACH COUNTRY

From the Church/NCC secretaries, the women and the youth delegates, in order of presentation during the Conference.

A. TUVALU

98% of the population belongs to the Tuvalu Congregational Church. The rest are Catholics, mostly from Kiribati, who have married Tuvalu people and who broke off from the T.C.C. after the visit of the Cardinal, who formed a Roman Catholic Church.

There is no NCC and no need for one yet as the two churches membership roll differ greatly. Yet the problem of unity is very precious to the Tuvalu people. Because of the small population they feel very strongly about remaining united.

The main objective of the T.C.C. is to promote and encourage Christian education. They hope to build a Junior High School and provide vocational training for school drop-outs.

The women's programme has a full-time secretary whose aim is also to promote Christian Education.

The youth groups stimulate ecumenical services on local level but lack leadership and funds.

B. AMERICAN SAMOA

The NCC was formed on March 25th, 1985, the constitution has still to be confirmed. It includes the following churches: Roman Catholic, Anglican, Baptist, Church of Jesus Christ, Methodist, Congregational and Assembly of God.

They have a one-hour radio Sunday service sponsored by the government.

There is a council of youth which includes 90% of the youth. Besides combined worship, there are combined sports activities.

On the women's side, there is no council yet, but many individual fellowship groups.

C. COOK ISLANDS

70 to 80% of the population belongs to the Cook Islands Christian Church (originally the LMS). The other churches include the Roman Catholic, the Seventh Day Adventists and the Church of Jesus Christ and Latter Day Saints. There is no NCC but they have formed a Religious Advisory Council, and there is a lot of ecumenical activities at the grassroot level.

The youth have leadership training programmes for the outer islands, youth rallies which are very popular and an administration Youth Centre. There is a real need for a Youth Worker.

The women are divided into 24 groups who hold monthly meetings. There is also a Women's Fellowship Council. They now need to build a centre for women.

D. FIJI

The Fiji Council of Churches was formed in 1963. Among its members are the Roman Catholic, the Anglican, the Presbyterian, the Congregational, the Baptist and the Methodist.

They now have a full-time Secretary.

They have inter-faith services but no ecumenical activities, because the various constitutions and administrations make it very difficult for ecumenical activity programming. The presence of many sects is also a peculiarity of the Fijian religious setting.

On the youth level, there is no council and no ecumenical activities.

The women have set up a National Council of Women which is multiracial with 42 groups, 8 of which are religious groups (Methodist, Catholic, Anglican, Seventh Day Adventists, Salvation Army, Bahai, Muslim and Hindu). In 1981, an Ecumenical Steering Committee was formed.

E. NEW CALEDONIA

There is no NCC yet and all efforts to join the three main churches (Evangelical Church, Free Evangelical Church and Roman Catholics) have failed mainly because of the actual political and racial problems.

On the youth level, there is also no council, yet activities are shared very naturally at the grassroot level.

The women have no national council but in villages and tribes they have constant ecumenical activities due to the village setting.

F. NIUE

This is a small island with a population of 2000. Most of the people join the Congregational Church. The rest belong to either the Roman Catholic, the Church of Jesus Christ and Latter Day Saints, or the Seventh Day Adventists.

There is no NCC yet.

There is a Fellowship Council of Women which, however, is not an ecumenical movement. There is also a National Women's Coordinator attached to

the government.

The youth have recently formed a National Youth Committee to implement the International Youth Year.

G. PAPUA NEW GUINEA

The Melanesian Council of Churches has been functioning for the past 20 years. There are sub-councils in the various regions. There is a close relationship with the Australian Council of Churches.

Each church has a women's group and a youth group. But there is no youth ecumenical council as yet.

H. PONAPE

Among the population of 22,000 there are members of the United Church, Roman Catholic, Church of Jesus Christ and Latter Day Saints, Seventh Day Adventists and Jehovah's Witnesses. The various churches are locally run and there is a very limited relationship between the various denominations.

There is a women's council including 28 different groups. They are trying to set up a Women's Centre.

The youth still find it difficult to set up a Ponape Youth Council because of the many foreign denominations.

I. SOLOMON ISLANDS

The Solomon Island Christian Association (SICA) has been working for 18 years and includes

the United Church of PNG and the Solomon Islands, Anglican, Roman Catholic and other churches as Associated Members. They have no council for women yet, but intend to form an Ecumenical Women's Groups Council.

They run regular radio Sunday services and also have a publications committee. They try to promote Christian education in schools and in this area, work closely with Australia.

J. FRENCH POLYNESIA

There is no NCC yet. The two main churches represented are the Evangelical Church and the Roman Catholic (and 5% of the population belong to various sects).

In 1981 there were discussions between the Roman Catholic and the Evangelical Churches on the nuclear problems but no agreements were reached.

So from 1982, the Evangelical Church took a firm and lonely position on that problem. They had a day's fast on Good Friday for nuclear issues in the Pacific and for New Caledonia.

They have specially close relationships with PCC, PTC, the Cook Islands Christian Church and the CEVAA.

There is sharing of social problems such as drugs, alcohol etc. between the Roman Catholic, the Protestant, the Mormon, the Reformed Mormon and the Seventh Day Adventist Churches.

They are ready to offer training for Mass Media.

The youth of the Evangelical Church is very well organised. It includes the usual youth group activities, camps, looking after marginal youth, running a girls' hostel in Tahiti, a centre for social cases . There are 11 full time staff paid both by the Church and the government.

The women's groups have no national council. But there is a natural ecumenical spirit among women who, because of natural heritage and blood ties work in a very inter-denominational way at the grass-root level.

K. VANUATU

The Vanuatu Christian Council was formed in early 1960. Its members are: the Presbyterian, the Roman Catholic, the Anglican, the Churches of Christ, and the ~~Apostolic~~ Church. (The Seventh Day Adventist and the Assembly of God are associated members).

They also have parachurch organisations such as the World Vision, Campus Crusade for Christ, Scripture Union and so on.

The VCC coordinate the work of the various churches, also work on translation of the Bible and hymns in Bislama. There are a lot of ecumenical programmes at the grass-root level.

The Campus Crusade for Christ has a 4-points programme for the youth - social, physical, educational and spiritual.

It concentrates its effort on the High School level where students seem to face the following problems: boredom, alcoholism, frustration and misuse of sex.

The women have established an Ecumenical Women's Fellowship, the members of which are from the VCC member churches.

L. TONGA

The Tongan National Council of Churches was founded in 1973. It started with three churches and now has 6 full members and 3 fraternal-member churches.

The role of women that was basically "home oriented" is now extending over the entire society, operating in various fields. Women are a particularly active and vital portion of the Church's body.

M. WESTERN SAMOA

The National Council of Churches was formed in 1963. Its members are the Congregational (majority), the Roman Catholic, the Methodist, the Anglican and the Seventh Day Adventist Churches. The funding comes from its member churches. It meets annually and has a working committee. It also runs a one-hour broadcast service on Sunday evenings.

The women have an International Executive Committee which organises special retreats twice a year.

N. NAURU

The population of 4000 is divided into two denominations: the Nauru Congregational (2/3) and the Roman Catholic (1/3).

The NC has 6 district churches, but the Sunday service is combined in one parish. The midweek worships are left for individual districts to orga-

nise.

The women are striving for unity in both churches and have a common Easter programme.

The problem of inter-marriage seems to no longer cause such distress as before.

O. MARSHALL ISLANDS

The Protestant and the Roman Catholic Churches are striving to work together. The various churches which are represented in the Marshall Islands are: Roman Catholic, Assembly of God and Seventh Day Adventist.

Schools are an important unifying factor as they are accepting students irrespective of their own denominations.

The women are grouped into 26 Women's Fellowships.

The youth are also meeting through rallies and other events.

There have been moves to try to form a NCC, but it still seems very difficult as the laymen do not seem to support this move as yet.

B. SHARING OF INFORMATION

1. WCC SCHOLARSHIPS

The Rev. David Philpot, Secretary for Scholarships, WCC Programme Unit explained how the scholarship system was working within the various units of WCC, who was entitled to them and how to apply.

There are basically 4 specific programmes within WCC which grant scholarships to individuals for specific purposes.

1. The programme on theological Education (PTE-UNIT II) assists theological institutions and programmes with advanced contextual training for their teaching staff or other personnel.
2. The Refugee Service (CICARWS - Unit II) co-ordinates assistance, including study scholarships and emergency for selected candidates and refugees in different parts of the world.
3. The Ecumenical Institute at Chateau de de Bossey, Switzerland, provides training in ecumenical education for laity and clergy, especially through the Graduate school of Ecumenical Studies (in cooperation with the Theology Faculty of the University of Geneva) held annually from mid-October to February and a series of short courses in the middle part of each year.
4. The Scholarships and Leadership Development Programme (Unit III)

for candidates recommended by churches and church-related organisations, which select according to their own needs and priorities rather than according to the individual primary wish to further his education.

These scholarships are open to all, men and women, lay and ordained, recommended by a church or a church-related organisation, but preference is given to younger candidates and to those who have not yet previously studied outside their home country.

As local institutions differ greatly even within a region, the WCC Scholarships Committee gives careful consideration to the views of local committees concerning their needs and priorities, suitable courses and qualifications, institutions and countries of studies.

Out of the average 150 scholarships awarded each year, about half at present are for studies in non-theological subjects such as

social leadership	community development
adult education	communications
journalism	food science
agriculture	business administration
public health	economics
library science	linguistics.

The study programme can be of short-term (3 to 12 months) medium term (up to 2 years) or long term (up to 4 years).

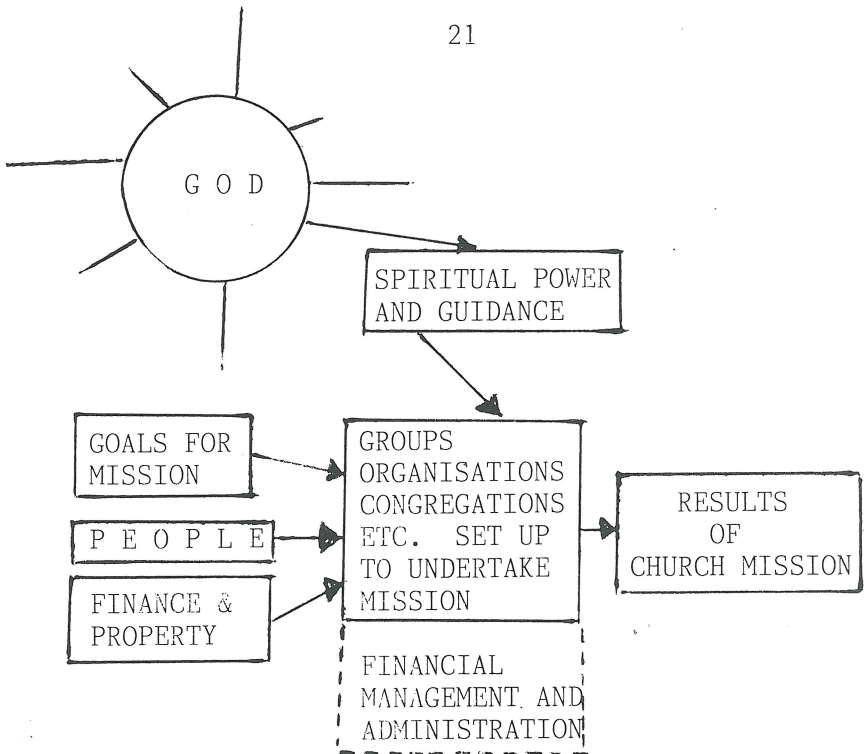
For all the scholarships, except the Ecumenical Institute ones, applications must be sent direct to the Director of the appropriate unit and programmes, by the recommending church or church-related organisation.

For the Ecumenical Institute at Bossey, the PCC is the screening body and therefore applications should be sent direct to PCC by the churches or NCCs sponsoring a candidate. This procedure allows for a fair repartition of scholarship of various countries of the Pacific.

2. MANAGEMENT AND ADMINISTRATION TRAINING PROGRAMMES by Bill Fischer, Finance and Administration secretary of the Commission for World Mission of the Uniting Church in Australia.

REFLECTIONS ON PACIFIC FINANCIAL MANAGEMENT AND ADMINISTRATION TRAINING PROGRAMMES

1. The importance of effective financial management and administration in the undertaking of the mission of the Church is shown by the following diagram.



THE SUCCESS OF THE CHURCH'S MISSION IS DEPENDENT UPON:

1. Obedience to the will of God and openness to His power through the Holy Spirit.
2. Commitment of people.
3. The effectiveness of preaching, teaching etc. in the church in giving people a clear perception of the goals for mission.
4. The amount of finance and property available.
5. The effectiveness of organisation, admini-

stration and handling of finance.

REPORT ON DIFFICULTIES IN THE AREA OF FINANCIAL
MANAGEMENT AND ADMINISTRATION IN THE PACIFIC
AND POSSIBLE TRAINING PROGRAMMES.

- (a) The February 1983 Consultation between the Uniting Church Commission for World Mission (CFWM) and its Pacific Partner Churches requested the Commission to consider the possibility of holding training courses for Church General Secretaries and Treasurers.
- (b) Later work revealed the necessity for more detailed study of the training courses that may be required.
- (c) In 1984 a detailed feasibility study was undertaken by myself involving visits to Western Samoa, Fiji, Vanuatu, Tonga and PNG.
- (d) The feasibility report prepared was then circulated to a wide range of people including leaders and committees of Pacific Partner Churches and the PCC for comments and responses.
- (e) The report was discussed at the February 1985 Consultation between CFWM and Pacific Partner Churches.
- (f) It was decided that due to financial and other constraints, a training programme should be commenced on a small scale by responding to the expressed needs of Pacific

Churches.

- (g) That the CFWM initiate the programme on behalf of the Consultation.
- (h) That skills, knowledge and resource be made as widely available as possible to all Pacific Churches through liaison with the Pacific Conference of Churches.
- (i) That the CFWM appoint a part-time coordinator to work on the programme.

3. SUMMARY OF THE FEASIBILITY REPORT PREPARED:

(a) Some causes of present difficulties.

- (i) rapid localisation with inadequate preparation.
- (ii) western style Church and institutional structures
- (iii) inadequate attempts at training and other measures to overcome difficulties.

(b) The following would be KEY ELEMENTS in overcoming the present difficulties.

- (i) in country training courses
 - formal courses for full time staff
 - non-formal courses for all levels of Church personnel
 - simplicity would be essential
 - orientation of courses to the specific needs of people.
- (ii) formal training in regional institutions

or short-term training outside the region may be needed for a limited number of full time staff.

- (iii) because of the similarity in difficulties between many countries.
 - possible benefits from regional programmes
 - sharing of ideas and personnel
 - manuals and materials
 - avoids duplication of effort
- (iv) need for "coconut" system and procedures.
 - recognition of Pacific context and culture
 - impact of culture and attitudes on the use of money and administration.
 - adaptation and alteration of principles developed in the Western World.

4. SPECIFIC AREAS THAT MAY BE COVERED IN TRAINING COURSES AND WORKSHOPS.

- (a) Assistance to key staff in
 - (i) clarifying their role
 - (ii) identifying difficulties in fulfilling role
 - (iii) help staff to determine means to overcome difficulties.
- (b) Bookkeeping and accounting
- (c) Basic financial management
 - (i) budgets and financial control
 - (ii) interpretation and analysis of financial statements
 - (iii) communication of financial information
 - (iv) financial planning.

- (d) Basic administration
 - (i) routine office filing-work handling paperwork etc.
 - (ii) determination of priorities
 - (iii) recruitment and control of staff
 - (iv) effective use of time.
- (e) Training in specific areas
 - (i) difference between cash and subsistence economies
 - (ii) church treasurers
 - (iii) school principals
 - (iv) analysis of organisation structures
 - (v) development of resources and self-sufficiency.

3. ANALYSING COMMON CONCERNS

by Filip Fanchette from INODEP - (Ecumenical Institute for Development of Peoples) Paris.

A very vivid description of people's reactions according to their own situation was made by Fr. Filip Fanchette. Here is a summary of his explanation:

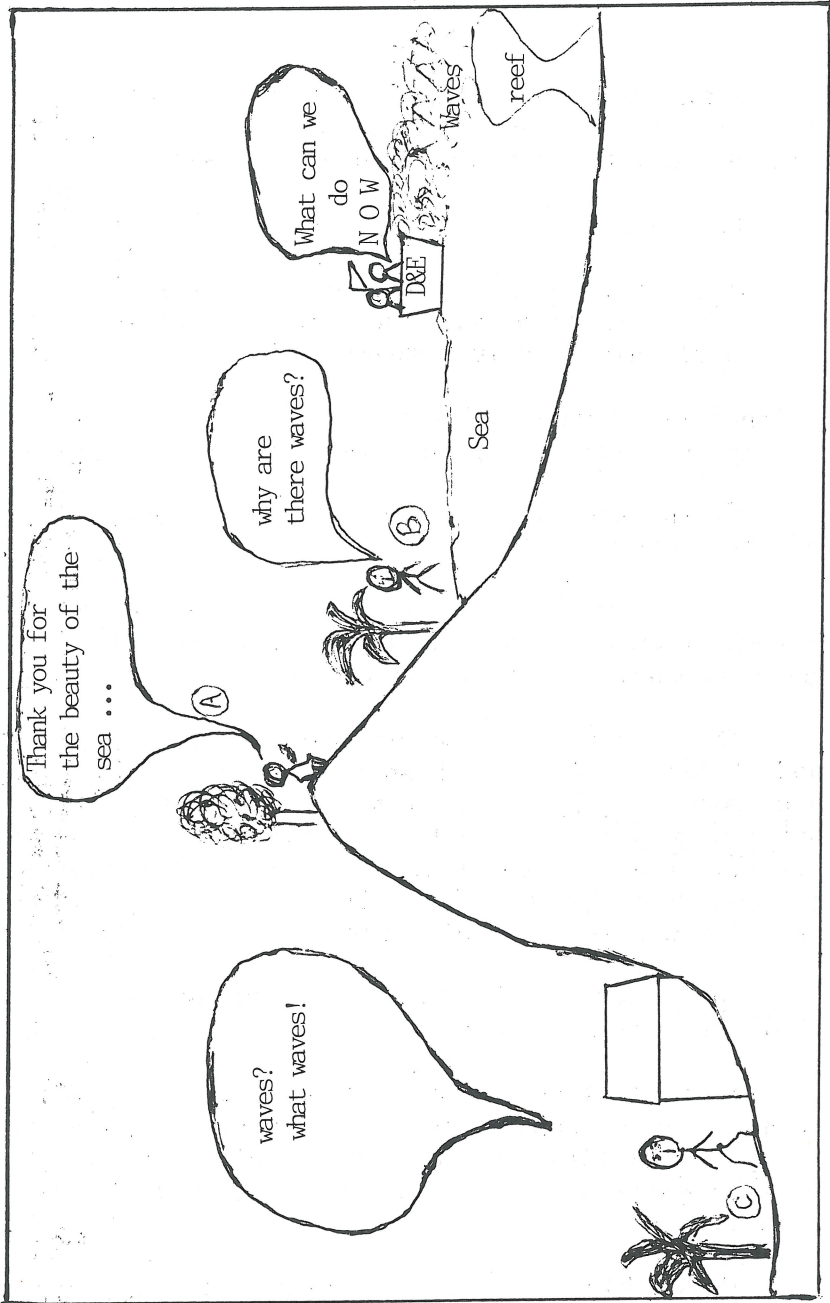
Imagine a beautiful beach, the blue sea and the reef further away with its usual fuming and rolling dangerous waves. Behind the beach, a hill, and hidden behind the hill, a village cut off from the sea-life.

On the sea, a fishing boat is dangerously attracted by the rolling waves

What would people in different places say about this so typical scene?

- A: standing on top of the hill would admire the beauty of the scene and probably thank God for it.
- B: sitting quietly on the beach would ponder upon the reasons for the waves.
- C: working in his field, behind the hill would be very doubtful as far as the very existence of the waves were concerned.

But D & E: already aware of the danger of their positions, as the boat is speeding towards the raging waves, would certainly wonder quickly on what to do to avoid complete destruction!



Here, the waves are the issues facing people and the reef represents the root causes, the structure of society bringing about these issues.

Here are the two then obvious conclusions:

- Only those in the boat can make analysis for action, so they must be involved in analysis and planning and implementing.
- Analysis without vision building by those in the boat leads to paralysis through analysis.

Filip Fanchette further explained the process of efficient actions.

All starts from a dream, a vision shared by a few. Goals are set, which are the concrete projects embodying part of the Vision.

Then come the time of overcoming obstacles and finding adequate resources. New objectives are worked out (long term/mid term/short term) but new people join in the organisation at various levels. Whereas budgetting is going on for programme and activities derived from the first vision, new comers bring in their doubts.

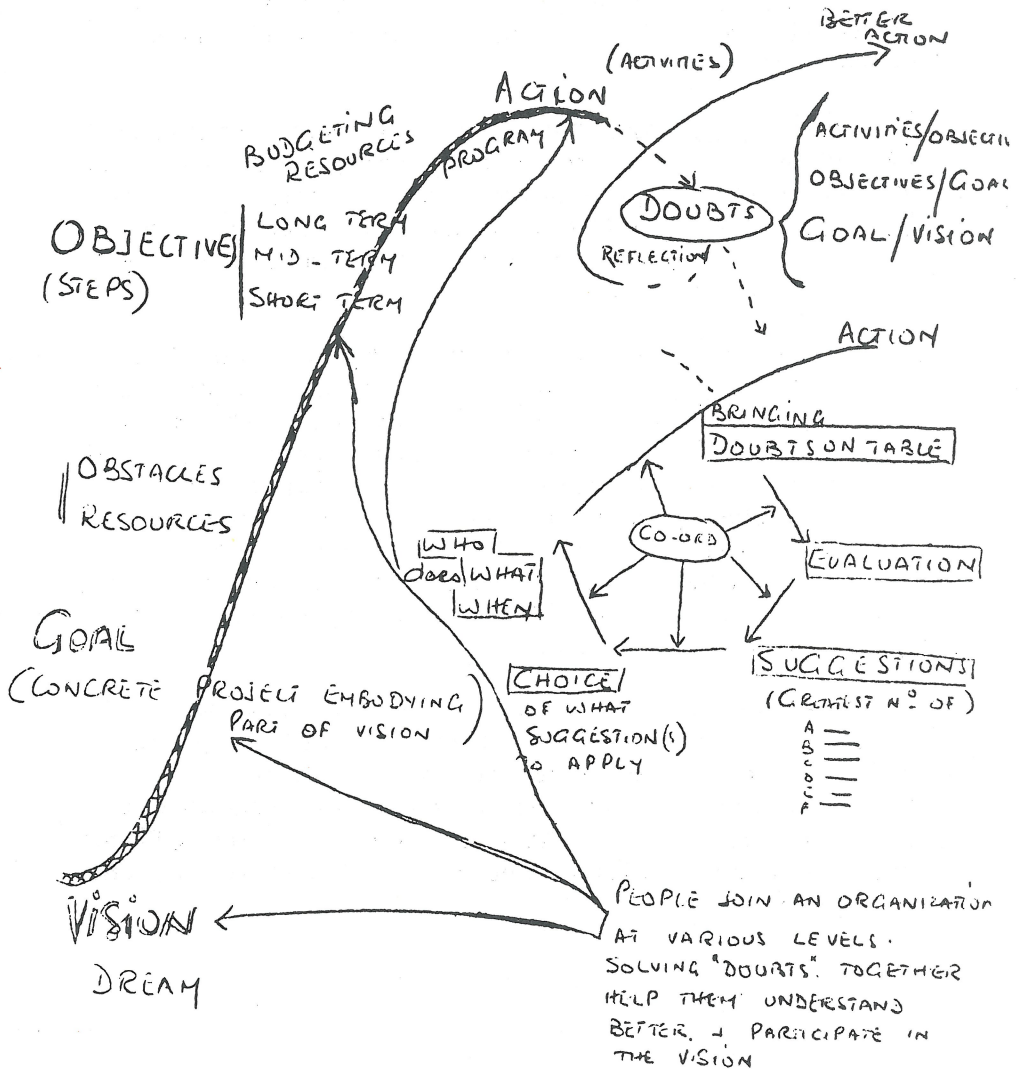
This needs to be dealt with seriously if the whole process is to continue.

By reflecting on these doubts, old supporters as well as newcomers have a chance of reclarifying their activities as meeting their objectives, as expressing their goals, as coming from the Vision ...

This brings about the clear expressing of the doubts, followed by an evaluation of the situa-

tion, suggestions for bettering of the programme are then exposed. A choice has to be made, of which of these suggestions are relevant. Then comes the action time again, "who does what, when", which set the action time rolling again with better adjustment to a changing situations and participants till next necessary stop!

Here is this very process in a diagram form.



4. ON WCC PROGRAMME TO COMBAT RACISM

We were lucky enough to have Dr. Anwar Parkat, Director of PCR, coming and speaking to us on the WCC Programme to Combat Racism, in between two of his other commitments in Suva and we are grateful to him for giving us his time.

The P.C.R. is part of Unit 2 at the WCC and has always been a deep concern of the member churches, who have increasingly expressed the need to combat racism.

This programme has therefore been established to undertake research to develop policies and action-oriented programmes for combating racism, to express solidarity with the racially oppressed, and to assist the churches in educating their members for racial justice.

This is achieved primarily through continuous research, documentation, publication, information sharing and consultation, laying bare the racist presuppositions in thoughts and structures, and of course, the programme has also an important funding department, where the money doesn't go to organisations caring about the oppressed, but to the oppressed themselves. This idea gives concrete expression to the right of the oppressed to make decisions for themselves.

Dr Barkat spoke about priority work in South Africa, where the worst type of racism is still going on, and often justified by the white churches. 22 million blacks are still not considered as citizens of their land, which is controlled by 23% of the total population - and these of course are the whites in power.

The United Nations consider apartheid as a crime against humanity.

He has also reminded us of the stand of the New Zealand Churches who opposed and protested against the coming of the rugby team from South Africa to tour New Zealand.

But South Africa is not the only place where racism is still considered as "normal" ... He also mentioned certain churches in India, the Indian movements in Latin America, the land rights of indigenous people in New Caledonia, the racism against ethnic minorities in Europe etc. ...

The programme is also directly financing the struggle for self-determination of the Kanak people in New Caledonia.

After the talk, the members of the conference, issued a request which can be found in Section C, No. 4

C. RESOLUTIONS FROM THE THREE GROUPS

1. FROM THE NCCs AND CHURCH SECRETARIES

A. The necessity of establishing NCCs.

Endorses the establishment of NCCs when it is necessary:-

- (a) to promote Ecumenism
- (b) to allow the consideration of national issues by the churches when appropriate to make submission to the government.

There was an extensive discussion on the issue of sects and breakaway groups and their impact on the established churches.

B. Ways of strengthening the work of NCCs

1. To encourage the churches to work together on social issues so that they have a more powerful voice within the national level.
2. To promote National Ecumenical Theological Colleges.
3. To provide opportunities for sharing between NCC Secretaries and other officials.
4. To provide for training courses in church Management and Finance for NCC staff.
5. To provide a means of sharing personnel and other resources, nationally and regionally.
6. To establish various committees to deal

with specific issues and areas of concern.

7. To encourage and provide the means for understanding and respecting denominational traditions and interests.
8. To develop communication programmes that inform the church members of the purposes and aims of the NCC and their responsibility in supporting the work of the NCC e.g., National Awareness Campaign (PNG).
9. To encourage Ecumenical seminars.
10. To ensure that the strengthening of NCCs also strengthens the member churches.
11. To seek ways of increasing the financial resources of PCC, NCCs so that they would be less dependent on overseas funds.

C. Ways in which the Churches and NCCs could realistically meet the needs of Women and Youth at a national level.

1. To provide opportunities for Women and Youth to speak up freely about their needs, to develop, contribute and participate in the National activities.
2. To encourage the representation and contribution of women and youth in NCCs and Church Executives.

D. Working relationships between PCC and NCCs

1. That the National Council of Churches be given a more central role in ecumenical relationships and responsibilities in the Pacific. Specific areas to be considered should include:-

(a) That, where there is a National Council of Churches in a country, then:-

- (i) information about scholarships should be made available through NCCs and applications considered by the National Council or a committee of the Council and recommendations made to the World Council of Churches.
- (ii) consideration be given to NCCs having representation on the Executive of the PCC provided they are members.
- (iii) information on ecumenical issues, organisations etc., be communicated through the National Council to its member churches.
- (iv) that PCC communicate with the NCC about the sharing of personnel and other resources between member churches of that Council and other churches and National Councils who are member of PCC.

(b) That, where there is no National Council of Churches, the member of Churches of PCC be responsible for communicating with other churches about ecumenical scholarships issues, organisations,

exchange of personnel and resources etc., with other churches in their country.

- (c) That it be recognised that there is the right of direct communication between the PCC and its member churches and where this occurs the NCC should be provided with copies of the relevant correspondence.
- (d) That all NCCs be encouraged to become full members of PCC.

E. Regional representation

That when regional representatives are required for regional or international conferences the procedure that should be followed is:-

- (1) that PCC advise NCCs or member churches in countries where there are no NCCs of the conference for which representatives are required and seek the nomination of suitable delegates.
- (2) that PCC select the regional representatives using the following criteria:
 - (a) the person chosen should be qualified and familiar with the matters to be dealt with in the conference.
 - (b) that bearing in mind (a) above, representation should be rotated amongst Pacific countries.

2. WOMEN'S GROUP

I. The necessity of Establishing NCCs

- A. to channel Women issues and programmes at National, Regional and international levels.
- B. To bring women from different denominations together for fellowship and sharing problems and dialogue.
- C. To have a united voice on church and social issues from different groups at National, Regional and International levels.
- D. To strengthen Ecumenical Activities and Relationships.
- E. To encourage on-going training for Women from different groups.

II. Ways of strengthening the work of NCCs

- A. Pacific and World Day of Prayer to be more ecumenical
- B. To exchange visit of resource personnel involved in ecumenical projects.
- C. To establish NCC women sub-committees
- D. To have a woman co-ordinator at PCC office to liaise with NCCs and other member churches of PCC.
- E. To adopt and follow-up the Pacific Church Women Conference recommendations made in Fiji in 1981.

III. Ways in which Churches and NCCs could realistically meet the needs of women.

NCCs

1. By establishing a sub-committee for Women's work to co-ordinate Church women issues and programmes
2. By forming a working relationship with church agencies on national regional and international levels.
3. By proposing that NCC and churches provide a full time staff or identify a working structure for women's groups.

Churches

1. By encouraging the existing ecumenical relationships at grass-root level and by organising joint ecumenical activities.
2. By studying more on barriers that are stopping the development of NCCs.
3. By encouraging activities of NCCs through dissemination of ecumenical information to the Church groups concerned.

IV. Working relationships between PCC and NCCs with particular reference to national

and regional concerns and issues in the light of PCC new structure:

- A. The National Council of Churches identify a working base of communication on issues and programmes related to women issues.
- B. Churches with no NCC should also identify a sub-committee to link with PCC.
- C. The National Council or sub-Committee of Churches encourage the establishment of ecumenical women's groups. The role of the Ecumenical Women's Group to be clarified and its relationship between the NCC or National Committee, PCC and WCC outlined especially showing the agreed channels of communication.

V. Regional Representation

- A. That the Ecumenical Women Groups nominate their own representatives in consultation with NCCs and church leaders.
- B. That the Pacific Christian Women Representatives on the international level should be selected from the following sub-regional representatives:

- 1. Micronesia
- 2. Polynesia
- 3. Melanesia
- 4. French speaking countries:
 - 1. Tahiti
 - 2. New Caledonia
 - 3. Vanuatu
 - 4. Wallis and Futuna

- C. That PCC consider each country in the sub-regions to take turns in representing their sub-regions to international meetings and conferences.
- D. That the Representatives to the end of the U.N. Decade Conference at Nairobi in July 1985 must be selected from this Forum from each of the sub-regions.
- E. That if, for any reason the Pacific Conference of Churches is unable to financially support a delegate to any women's regional or international meeting, then the Ecumenical Women's Group of the host country be requested to nominate a participant.
- F. That we request the Pacific Conference of Churches to develop a satellite network programme to promote the ecumenical fellowship as part of the follow-up work after this meeting. Programmes to include all issues expressed and groups represented at this meeting.

3. YOUTH GROUP

a) Necessity of establishing NCCs

Youth would like to support the establishment of NCCs to facilitate youth activities and process among churches.

b) Ways of strengthening the work of NCCs

- 1. Improve the system of communication within NCCs and, between member churches.

2. "Tidy up" individual church first.
 3. Clarify roles and objectives of NCC.
 4. Promote better and mutual understanding between member churches.
 5. Seek money for youth projects.
 6. NCCs General Secretaries be more active in their duties, or else?...
 7. Co-ordinate resources.
 8. NCC co-operate with Government.
- c) Ways in which the Churches and NCCs could realistically meet the needs of Youth at national level
1. Youth voice be heard and appreciated at all level, even at NCC: The youth representative is not necessarily a minister.
 2. NCC to promote a Youth Committee.
 3. Strengthen faith of youth, e.g. church and youth leaders be Christ like in their preaching and action alike, for youth to follow.
 4. Co-operation of authorities that influence youth, e.g. parents, police, teachers, ministers.
 5. Adults, like deacons and elders to be in youth committees.

6. Government and NCCs to co-operate in censoring matters like in-coming sects, video, T.V., films, etc.

7. Need appropriate youth leadership, that is, sharing resources (leaders if possible) and leadership training.

d) Working relationships between PCC and NCCs

(Thank you Secretariats meeting for dealing with this for us!)

e) Regional Representation

(Need more information on this point)

The youth delegation's meeting have, however nominated T. Feki Mafi (Tonga) as their regional (Pacific) Youth representative for any youth PCC representation.

f) Other Matters

1. Youth delegations to report to PCC on need for national youth leadership training. As PCC have funds from WCC to help promote such project, it will be one way of commemorating IYY.

2. Youth delegations meeting ask for a regional (i.e. Pacific) youth meeting preferably a week before the PCC Assembly (1986). This is in consideration of costs involved (less expensive than several sub-regional meetings). And also youth may then be available to the PCC Assembly to be aware of what church leaders and churches are doing, and even in minor duties as stewards, during the Assembly. (THANK YOU FOR BEING SO KIND!) Thank you very much.

4. REQUEST FROM THE CONFERENCE

After hearing Mr. Anwar Barkat's speech on Racism mainly in South Africa, the Conference officially requested PCC to get from the Director of PCR Unit more complete information on the PCR work and involvements in the area of Racism, to be sent to the delegates.

5. WORKING ON THE RESOLUTIONS

(Father Filip's session of analysing common concerns)

Here are the main points which have been worked out by the participants from the Resolutions presented by each group.

1. NEEDS

- Churches have been separating the people of the same country.
- There is now a need for a co-ordinating body which would help to understand and respect differences so as to bridge the gap between different churches.
- Help churches to fully participate in the mission which is common in loyalty to the Word of God.
- Ensure equality in various churches' participation to look at what is happening in the Pacific.
- Accomodate, facilitate and implement ecumenism which must live among the people.

- Help churches to support each other, encouraging consultations etc.
- Look into social situation to voice churches' opinion as one voice in relation to Government in matters such as
 - a) introduction of new churches
 - b) social problems
 - c) expression of rights of minorities and the oppressed
- That co-ordinating body responding to those needs, is the NCC, but it cannot be a super church.

2. ROLE OF PCC

1. Coordination and encouragement of Pacific churches working together.
2. Helping in sharing resources.
3. Uniting the Pacific together.
4. Information.
5. Coordination of women.
6. Coordination of youth.

3. RESOLUTIONS ABOUT SCHOLARSHIPS

1. Scholarships of WCC are not being made use of sufficiently in the Pacific.
2. In Churches which are members of WCC, the National Correspondent is the contact person for WCC Scholarships. Where there

are no National Correspondents, the churches should nominate one.

3. In non-member churches of WCC, which are not in NCC, PCC could be of use to establish contacts for scholarships.

4. BASE FOR MEMBERSHIP OF NCC.

The base for a church to become a member of a NCC is the same as in the constitution of WCC and as taken up by PCC in its own constitution.

5. We ask local churches to look through the resolutions of this meeting and make up a list of their own priorities.

6. PRIORITIES on these resolutions, as expressed by the delegates of some of the countries represented at the conference.

1. COOK ISLANDS

- a) Strengthen the local implementation of communication regarding scholarships/seminars/personnel exchanges/opportunities available.
- b) Provide opportunities for women and youth to speak freely through their own representatives at church executive level.
- c) Youth. Youth voice be heard and appreciated at all level - youth representative is not necessarily a minister of the church.
- d) Youth - Strengthen faith of youth.

- e) Women - Have united voice on church issues and social issues, and strengthen ecumenical activities and relationships.

2. FIJI

To strengthen the NCC by:

- a) the establishment of NCC's various sub-committees to deal with specific issues and areas of concern. (NCC Secretaries' resolution).
- b) These committees are from:
 - (i) Youth
 - (ii) Women
 - (iii) J.A.M. (Joint Action for Mission)

3. PAPUA NEW GUINEA

1. To strengthen ecumenical activities and relationships.
2. To inform member churches about objectives and roles of the Council and their responsibility in supporting the work of the NCC.
3. To provide opportunities for women/youth to speak freely about their needs to develop and to participate in the national activities.
4. PCC is a necessary regional organisation and member churches of the Pacific must support its existence.

5. To communicate with members in the Pacific all information of ecumenical issues, national and international issues.
6. That regional representatives be rotated among Pacific countries.

4. SAMOA

1. That all NCCs be encouraged to become full members of PCC so that all information issues etc. be channelled through NCCs to its members churches.
2. Provide a forum for women and youth to speak up freely about their needs to develop, contribute and participate fully in the national activities, thus representation, contributions and full participation of the above groups be implemented in the NCCs and church executives.
3. Seek ways of increasing the financial resources of NCCs and PCC as they would be self-supporting.
4. Establishment of various committees to deal with specific issues and areas of concern.
5. That NCCs be encouraged to be an Ecumenical body.

5. TUVALU

1. To provide opportunities for women and youth to speak up freely about their needs to develop, contribute

and participate in the national activities.

2. To encourage the representation and contribution of women and youth in NCC's and Church Executive meetings.
3. To form working relationships with Church agencies on national, regional and international level.
4. Youth voice be heard and appreciated at all level, even at NCC - the youth representative is not necessarily a minister of a church.
5. NCC to promote a Youth Committee.

6. VANUATU

1. Encourage NCC to become member of PCC.
2. Encourage and provide means for understanding and respecting, denominational traditions and interest.
3. Encourage ecumenical women and youth programmes and establish national structure to facilitate them.
4. Encourage and provide training courses in church management and finance for NCC staff, as well as utilising WCC scholarships for development of nation christian leadership.
5. Seek ways of increasing financial reasources of NCC and PCC so that they would be less dependent on overseas funding.

6. Continue to promote ecumenical seminars and workshops.
7. Continue to upgrade office administration and structures.

D. RECOMMENDATIONS

We, the secretaries, women and youth representatives of National Councils of Churches, and member Churches of the Pacific Conference of Churches, now meeting in Suva, wish to express the following concerns regarding:

1. THE NUCLEAR ISSUES IN FRENCH POLYNESIA AND THE MARSHALL ISLANDS.

We recommend the Pacific Churches to keep on giving particular attention to the Nuclear problems in the Pacific:

1. the nuclear tests which the U.S. and France have been having in the Pacific since respectively 1954 and 1966, and which France is still doing.
2. the stockage of nuclear weapons by the United States in the Pacific.
3. the dumping of nuclear waste in Pacific Ocean.

:- We are in solidarity with the declarations of the Evangelical Church of Polynesia and the United Church of the Republic of the Marshall asking for an end to nuclear testing.

"We are called to be disciples of Jesus Christ - faithful witness to peace and justice."

:- We recommend that PCC study the

possibility of having a team of Christian experts who are knowledgeable of the dangers of nuclear radiations. Their objective will be to do serious research on the health of Polynesians and the Marshalllese and their environment and see what the situation really is, in spite of French authorities affirming that nuclear testing is harmless.

2. THE KANAK ISSUES IN NEW CALEDONIA

We are asking PCC and the churches in the Pacific to go on supporting the Evangelical Church of New Caledonia in its struggle against injustices which are oppressing the Kanak people:

- :- for the recognition of the Kanaks' dignity.
- :- for the restoration of the Kanaks' right.
- :- for the building up of a new and just society, where each ethnic group will have its place and its responsibility.

3. THE IRIAN JAYA STRUGGLE FOR INDEPENDENCE:

1. that we sympathise with the freedom struggle of the Melanesians of Irian Jaya.
2. that as Christians we will endeavour

to discourage violence of any nature as a means to achieving their independence.

3. that we request the Churches to help the MCC in their Humanitarian service to the refugees in the border camps.
4. that we plead with the PNG and Indonesian governments to speed up their negotiations towards a peaceful solution to the present situation.
5. that we strongly urge the government of the Republic of Indonesia to respect the social and cultural rights and integrity of the Melanesians in the true and proper spirit of Pancasila.

APPENDIX A

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APPENDIX B

PACIFIC ISLANDERS INVOLVED WITH W.C.C. UNITS
AND ACTIVITIES

1. W.C.C. CENTRAL COMMITTEE MEMBERS:

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 Faa'alo and Mrs Celine Hoiore

2. W.C.C. EXECUTIVE COMMITTEE:

Rev. Puafitu Faa'alo

3. COMMISSIONERS ON THE W.C.C. UNITS AND SUB-
 UNITS:

Mr Charles Beu of SICA	-	Youth Sub- Unit
Rev. Albert Burua, PNG	-	Education
Mr John Doom, Tahiti	-	CCIA
Mr Salesi Havea, Tonga	-	Faith & Order
Ms Darlene Keju Johnson, Marshall	-	Church and Society
Ms Anne Kerepia, PNG	-	CICARWS
Pastor Lawi Lawi, New Caledonia	-	CCPD
Mr Timothy Piakalia, PNG	-	Christian Medical Commission

Rev. Lopeti Taufa, Tonga - CWME
Rev. Ilaitia Tuwere, Fiji - PTE

Note: This is provided for the Pacific Churches/NCCs for information and contact in case they want to learn more about the WCC and its activities.

APPENDIX C

STATEMENT FROM STANDING COMMITTEE OF P.C.C. ON THE
EXECUTIVE COMMITTEE'S DECISION TO CURTAIL THE PRO-
GRAMMES (FROM 1982)

The Executive Committee after 4 days of meeting and hearing reports from the Co-ordinators of Programmes had to make a drastic decision on the future operations of the Pacific Conference of Churches. We concentrate on the Aims and Priorities of P.C.C., thus the Executive Committee have this to say:

"The Executive Committee is convinced that the P.C.C. over the years since its formation has contributed significantly to the building up of the Churches in the Pacific. The time has come when the P.C.C. has to critically review its present set-up in order to fulfil its aims as set out in the Constitution."

The Programmes were set up to meet the needs of the Churches in the Region at a time when the transitional from dependence on overseas parent church - to that of Independent National Churches. The Chairman of P.C.C. have spelled this out in his letter to the Churches in this way.

"To articulate our priorities, we needed to make a new start and do away with the present structure. The respective programmes have outlived their effective significance, because Churches in the Pacific today are assuming more and more role of P.C.C. in many fields. We agreed that

finances do matter in examining our priorities so that we work according to what is realistic, and what we can afford."

In view of the financial difficulties that P.C.C. faces, and the need for our Churches in the region to carry more of the financial obligation - the Executive Committee therefore resolved:

- "a) that the P.C.C. Secretariat continue to become a living link for facilitating the sharing of resources available in each Church.
- b) that in its role as a clearing house, the P.C.C. Secretariat give greater promotion of the local and national councils of churches to be the Church in their respective places and to make available their resources for sharing with other Churches.

Following the above resolutions, the present set-up demands a staff that will have to be small and require special, dedicated and pastoral qualities. "Reduction in staff will ensure that we become less dependent on outside resources."

The last sentence is in accordance with the recommendations of the Finance Committee.

The standing Committee and Executive Committee will now challenge the Churches on how to implement the direction given by the Church representatives at the Assembly in Tonga. Some of the Staff after the initial shock and disappointment voiced their agreement that it is about time for PCC to re-direct its course to be more effective and meaningful to the Churches.

THE PACIFIC CONFERENCE OF CHURCHES IS NOT CLOSING DOWN, IT WILL STILL FUNCTION WITH A SMALL STAFF TO HELP THE CHURCHES SHARE THEIR RESOURCES AND PERSONNEL TO DEMONSTRATE THEIR SERIOUSNESS ABOUT ECUMENISM, AND REGIONAL COOPERATION.

APPENDIX D

EXTRACT FROM PCC EXECUTIVE MINUTES - 16th - 17thJAN. 198410. a) NEW PCC STRUCTURE

The Suva meeting of Pacific Church Leaders helped the Executive Committee of PCC to amend and finalise its decision regarding the new structure for servicing the works of PCC. The new structure is as follows:

1. We endorse the Programme clusters as set down by the PCC Assembly held in Tonga and affirmed by the Church Leaders meeting.
2. We recommend the Programme clusters to the member churches and NCCs.
3. There be the General Secretary to be assisted by:
 - Secretary of Finance
 - Secretary for Mission
 - Secretary for Justice & Human Development
 - Typist
4. The post of Ecumenical Relationships be given to the General Secretary.
5. That one of the Secretaries be bi-lingual (French/English)

6. That the programme 2 be known as "Justice and Human Development"
7. "Women and Youth be included under Justice and Development."
8. Programme 1 be filled by a person with theological background and Programme 2 by a person with social work qualifications/experience.
9. That we have a position of Typist.
10. We retain the present staff and we seek two others.
11. The General Secretary appoints one of the Secretaries to act in his absence.

In the light of this new structure, the position of Assistant Secretary previously advertised, is considered now not necessary. The General Secretary is requested to write to member churches regarding the two new staff positions. The Standing Committee is asked to work out their roles.

11. b) FURTHER RECOMMENDATIONS REGARDING THE ROLE OF PCC

The following recommendations were made by the Executive Committee of PCC as a result of the Pacific Church Leaders' meetings, taking into consideration the aims of PCC as set out by the Tonga General Assembly.

Recommendation I

- a) That PCC encourage member churches to form NCCs where there are none.

- b) That PCC encourage NCCs to play a more active role in programmes that PCC is undertaking at their respective areas.

Recommendation II

- a) By the "living link" we mean the General Secretary, the Secretariat and members of the Executive Committee.
- b) We note that this living linking does not have the action only from the Secretariat but it also involves invitations from member churches.
- c) For this to be carried out, sufficient provision be included in the PCC budget.

Recommendation III

- a) That PCC encourage NCCs to have full-time Secretaries.
- b) Suggestion for the "how to" of financing full time Secretaries include:
 - i) Request assistance to WCC for the initial setting up.
 - ii) Each member church within an NCC take turn to be responsible for the appointment and financing of the Secretary.

APPENDIX E

Suggested Names for Resource PersonnelChristian Education:

Albert Burua, PNG
 Nou Oru, PNG (Christian
 Education training)
 Lawi Lawi, New Caledonia
 (theological animator)
 Ema Tetuanui, Tahiti,
 (Youth and Sunday School)
 Galuefa Aseta, Western
 Samoa
 Laisiasa Wainikesa, Fiji
 Faigame Tagoilelagi, N.Z
 Allen Nafuki, Vanuatu
 Niki Tiatia, Western
 Samoa
 Jovili Meo, Fiji
 Mrs. Meo, Fiji
 Lucky Slade, Western
 Samoa
 PTC Staff.

Family Life:

Gagoa Gaigo, PNG
 Paula Niukula, Fiji

Women:

Mrs Esiteri Kamikamica,
 Fiji
 Mrs Vasiti Raiwalui,
 Fiji
 Deaconess Unaisi Matawalu,
 Fiji

Communications:

Mr John Doom, Tahiti
 Rev. Samu Amituanai,
 Western Samoa.
 Fr. Pat Casserly, Fiji

Church & Society:

Rev. Sitiveni Ratuveli, Fiji
Miss Akanisi Taito, Fiji
Mrs Suliana Siwatibau, Fiji

APPENDIX F

P.C.C. GENERAL SECRETARY'S REPORT TO THE P.C.C.EXECUTIVE COMMITTEE MEETING, 23 - 29 MARCH 1985APIA, WESTERN SAMOA

This brief report on what the P.C.C. small Secretariat had been able to achieve since the meeting of the P.C.C. Executive Committee in Majuro, Marshall Islands last September.

1. P.C.C. SECRETARIAT: The two positions of Secretary for Mission and Secretary for Justice and Development are still vacant. There is a possibility that Rev. Dick Avi would take up the position of Secretary for Mission later in the year, pending the final decision of Avi and his Church. Otherwise we still have the General Secretary, the Secretary for Finance, a Typist and Ms C. Biddlecomb.

Ms Cynthia Biddlecomb, the authoress of the P.C.C. publication Pacific Tourism is working for P.C.C. again for some months. She will promote the concerns and issues advocated in the publication in the form of slides shows etc. which could be made available for use later, at the tourism workshops.

Translation Work: We were lucky to have the assistance and services of a few people in Suva who willingly gave their spare time to do this work for us. In view of the coming meetings organised and run by the P.C.C. not only this year but also in 1986, the need is obvious for a full-

time person to do the work. I would like therefore to recommend that someone is appointed for this job.

Lotu Pasifika Productions - still operates as a publishing arm of the P.C.C. with Mr. Seru Verebalavu as Manager.

P.C.C. News - We are grateful that we are able to publish this once in every three months with Mrs Roberta Garrett as editor.

I would like to mention at this point that I have had a two months' leave in Kiribati with my family spending Christmas and New Year there. It is a pleasure for me and my family to go back to our homeland after spending almost three years in Fiji.

2. THE P.C.C. STANDING COMMITTEE: It was able to meet once.

3. THE P.C.C. OFFICERS: Because the Officers live in and around Suva, they were able to meet almost once a week. The meetings have been instrumental in making decisions which could have been left to the discretion of the General Secretary.

4. P.C.C. INVOLVEMENT/ACTIVITIES:

a) Fr. Filip Fanchette

The P.C.C. Secretariat is helping in organising his itinerary and activities in the Pacific, hoping that the churches will make use of his gift and talent as animator or facilitator.

b) Nuclear Concerns:

The P.C.C. is still very much concerned about nuclear issues. Recently the P.C.C. Chairman wrote to the Prime Minister of New Zealand expressing the P.C.C. support of his anti-nuclear stand. The Japan Council of Churches is seeking ways on how the Council and the P.C.C. could collaborate in expressing their solidarity, and support for one another on nuclear matters.

The Churches which are members of the Council for World Mission and those associated with the Uniting Church in Australia have recently expressed their determination in declaring the Pacific area a nuclear-free zone.

c) P.C.C. Collaboration with CEPAC Commission on Justice and Peace:

The two together with the Columban Fathers of the Roman Catholic Church in Fiji have recently issued a joint statement expressing support for indigenous people of New Caledonia.

The Chairman of P.C.C. in October 1984 represented the P.C.C. at the Pacific and Peace Consultation of CEPAC in Noumea.

I would like the P.C.C. to seek further working relationships with the Commission on Justice and Peace of CEPAC. Now that the P.C.C. still looks for the Secretary for Justice and Development, I see a good opportunity in the meantime for CEPAC as a member-body of P.C.C. to consider meeting the need of the P.C.C. Secretariat on Justice and Peace concerns through its Commission.

d) P.C.C. Representation:

The P.C.C. has been represented at the following meetings:

- (i) Wau Environmental Workshop organised by the Melanesian Council of Churches.
- (ii) 3-Way Conference of the United Church of Christ in Micronesia, Hawaii and the mainland of U.S.
- (iii) Pacific and Peace Consultation of CEPAC in Noumea
- (iv) Assembly of the United Church of P.N.G. and the Solomon Islands.
- (v) Asia Youth Assembly held in New Delhi.
- (vi) Consultation of the Commission for World Mission and Evangelism of the Uniting Church in Australia. Rev. Dick Avi will report on significant matters raised at this meeting.
- (vii) N.G.O. Women's meeting in Rarotonga preparing for the U.N. End of Decade for Women Conference in July.
- (viii) Fellowship of the Least Coin Conference in Kuala Lumpur.

- e) Visitors: A number of visitors from overseas including Dr. Hans-Ruedi Weber, Moderator of the Pacific Task Force of the W.C.C. came around visiting a number of

Churches in the region. The P.C.C. has been involved, assisting where possible in making contacts with the Churches concerned and assisting with some of the visitors' local itinerary in Suva.

- f) Planned Consultations and Workshops for the rest of the year:
 - (i) Meeting of the Secretaries of National Christian Councils. The women and youth representatives are also invited. It will be held in Suva from the 17th to 26th April.
 - (ii) Marriage and Family Life Regional Seminar to be organised in collaboration with the Fiji Methodist Church from 3rd to 15th June.
 - (iii) Pacific Theology Consultation, 8th to 12th July.
 - (iv) Interpreters/Translators Course to be conducted by Fr. Frank Zewen, possibly in Tahiti.
 - (v) Christian/Muslim Consultation, possibly from 8th to 13th September sponsored by the W.C.C.
 - (vi) Proposed Regional tourism Workshops, 1st to 5th July.
 - (vii) National Family Life Seminar in the Solomons organised by SICA and conducted by Bishop Gagoa Gaigo, 23rd to 29th September.

- (viii) Workshops on Drugs, Sect and Juvenile, possibly in October to be conducted by Fr. Zewen.

5. COMMENT:

The P.C.C. has been and still is functioning and operating with a small staff at the Secretariat. The positions of Secretary for Mission and Secretary for Justice and Development have been vacant since 1984, and given the understanding expressed earlier in this report about the need for a full-time translator/interpreter, I would ask this Committee that we consider seriously looking for suitable persons to fill in the two vacant posts as well as considering the appointment of a full-time person to do the translation and interpreting for P.C.C.

6. CONCLUSION:

I wish to thank GOD for the services we have done so far in His Name and for Him, and also the P.C.C. Officers colleagues and friends who have assisted and supported the work of P.C.C. even at this time of its restructured life.

APPENDIX G

THE NUCLEAR ISSUE IN TAHITI, AS EXPRESSED BY JOHN
DOOM

Let us now talk about the problem we have to face: the nuclear issue. You know the story and where we stand today.

We started acting in 1982, when we wrote a letter to the President of the Republic of France, to say we wanted the nuclear testing to stop in our country. And exactly like the PCC, we had no reply to the first letter.

The Synod in 1983 wrote a stronger letter, and then we received a letter, but we didn't agree with the answer. Last year we wrote a third letter. I don't know if we will write again. For, with the 3rd letter, we also took an action. We now come to the grassroot level. Last Good Friday, we organised a Fast and as you know, it is very difficult for us in the Pacific to go without food, and this is why we were very surprised to see more people coming for the fast than for ordinary church services.

We'd said, we'd start from the morning and go on till 2 p.m. But some people carried on the whole day. We think the prayer in action will strengthen the unity of our people. So this is what we did. We have difficulties with other denominations and with our brothers and sisters from Roman Catholic Church. They are not with us on this issue. But I know the French government feeling: no matter what we do, they will go on testing - Why? - Because in the French thinking, Tahiti

is part of France, so you see, when you are in Tahiti, you are in France. We must understand that first then you can see the problem we are facing. By using force we could get peace, but we do not agree with using force. Only the Lord gives peace, not atomic bombs. It has now been 20 years since the testing first began. People have been bought by money, so that it can go on. But now people are aware of what's going on. We have serious health problems. Nearly 350 people are sent annually to France to get treatment in hospital and I, along with others, have been asking: "Why?" - The administrators will tell you this has nothing to do with the testing! I think this could be an area for the WCC to make a survey on. I did a little research on the subject myself.

And what about the political situation? We have for sure those who are against the system but are afraid of speaking up.

The people want independence, but now the idea is born to be discussed in just a few areas of Tahiti.

We have fasted this year for an issue of concerns. We will do something else next year and will discuss it.

PRAY FOR US!

APPENDIX H

THE PROBLEM OF NEW CALEDONIA BY PASTOR TELL KASRHEROU

I really don't know what I'm going to tell you, I have got notes, but it's all mixed up. But the important thing is for you all to hear and listen!

We hear a lot about New Caledonia these days. But for most people in France, it's only now they know where Caledonia is. I remember when I was in France in 1960, I was asked in Paris where I'd come from. I said, "New Caledonia," and the immediate reply was: "Where is that?" I took a map and showed it and added "It is France in the Pacific!"

You all know the political situation in New Caledonia from newspapers and from radio. I was asked whether it is true or not. Some people are saying that when the Evangelical Church took up its position in 1979, the Independence was by then backing down. So I want to go back into history to tell you what happened.

For us the time for declaration is over. Now it is the time of putting our declarations into actions. We now know what we want.

Land holding is a real problem in New Caledonia. This is on this very point that the Kanaks started to speak up. The General Secretary of PCC, and others who are here and have been to my country have seen the land situation. New Caledonia is big and there are lot of lands which the Government has taken and the Kanaks have been pushed into the arid mountains. The Kanaks who are living on the main island have now demanded to get the land back.

These lands are theirs. That is the basic issue. Kanaks want to have their land back and settlers do not want to give that land back. Because of this fences are being put up, houses are being burnt and other violent things are happening. But Kanaks only want their land back. The Kanaks from the three other islands want to support Kanaks from the main island. There have been very violent incidents.

This is the situation we are living in now.

We do not know when those actions are going to stop. There is also a problem of education. We have been under France for 130 years. We don't have trained people. It is a problem for us. We have a Protestant education system. We tried to train the youth for the future. We have a secondary school. We have 100 students now in France. The Independence Party has tried to train young people too. We have students in PNG and USP universities. We try our best to train those people to prepare them for our future because if we remain like that, it may go on for another 100 years, so we have to react now.

Politically, there are 3 plans for NC now: The Pisani Plan, the FLNKS plan and the local government's plan. Pisani wants the association with France. That's what is being discussed now in the Assembly. But we don't know of the results yet. The independence party doesn't want that formula. They want no link with France. The local government wants to divide NC into 2, the eastern side and the western side. East for the whites and west for the Kanaks.

This is racism.

So we are stuck with 3 plans and we don't know

what's going to happen.

I would like to talk now about the position of the church. I want to be very clear, the Evangelical Church has not backed down. It is the work of the media which spread this rumour. The Evangelical church is for Independence. It has declared that position and will stick to it. But the church didn't take this position because of the politicians. The Church studied the situation for 3 years before it reached that conclusion and made its Independence declaration.

What has the church done about it? It has met with the government representatives and the President of the Republic of France when they come to New Caledonia. But there has been no answers.

The Church met the political parties.

The Independence Party say they do not want that kind of action.

They have invited politicians to come but they do not come because they know the positions of the church today. If you look at the position of the church today, it is a very difficult thing. You have Independence in the centre and parties on either side.

It is important for the church not to have violence. We do not want violence in New Caledonia but those people in the Independence Party said we need violence, but we told them that is not the solution.

Please ladies excuse me - when a woman is going to give birth, the child comes the mother is suffering and the baby is born and that mother

is liberated and that child becomes independent.
We should not prevent the child from being born.

APPENDIX I

BORDER PROBLEMS BETWEEN PAPUA NEW GUINEA AND
IRIAN JAYA, BY FATHER WALTER ATAEMBO

All of you know what's going on in the country but some may not know what goes on at the border. And maybe you are interested in knowing what causes the problem. We do not say we know everything, but we have information from various sources. I get my information from my people on the Border, but it is very costly and very dangerous.

The Liberation fighters have opportunities of organising and of trying to cause fresh trouble. When the two governments - the Indonesian and the PNG ones - do not speak to each other, the Liberation fighters get organised and new problems arise. There are now still over 10,000 people in the Border camps, and people still cross over. When all is quiet, they sneak into the country and they start creating problems, whether they are in the cities or in the mountains. When the situation is quiet, it means danger.

We have funds donated, which I put in what I call the Emergency Fund, and I give it to the Border Camps. In December, we discussed about the root of the problem and here is what we found. You know, freedom fighting is now new. We fought for Independence from the Dutch. And we are still fighting for independence. We the United Nations asked whether we wanted freedom, Indonesia organised the vote wrongly Only 1000 people from Irian Jaya

could vote and they were frightened. So they voted for Indonesia.

The Indonesian government does not help the people in Irian Jaya. They build hospitals, but there are no medicines and no nurses. They build schools, but there are no teachers. There are also agricultural development schemes, but there is no fish to catch! There are stores, but no goods to buy. All we need are trained people. Frustration sets in and fighting begins. The military sent to keep the border are usually very young boys from 15 to 17 years old up. There are no recreation facilities when posted out in the bush. Frustration among the soldiers is released through rapes, burning of houses and other such actions. But the Liberation fighters are more cunning than the Indonesian military, just recently they killed 100 people.

In the last UN Seminar in Port Moresby, after keeping quiet for some time, we wrote up a statement which made a lot of noise - we thought the MCC buildings would be up in flames. Many were frightened.

I am hoping we will be asked for a follow up meeting and I am preparing my delegation to this continuing effort.





